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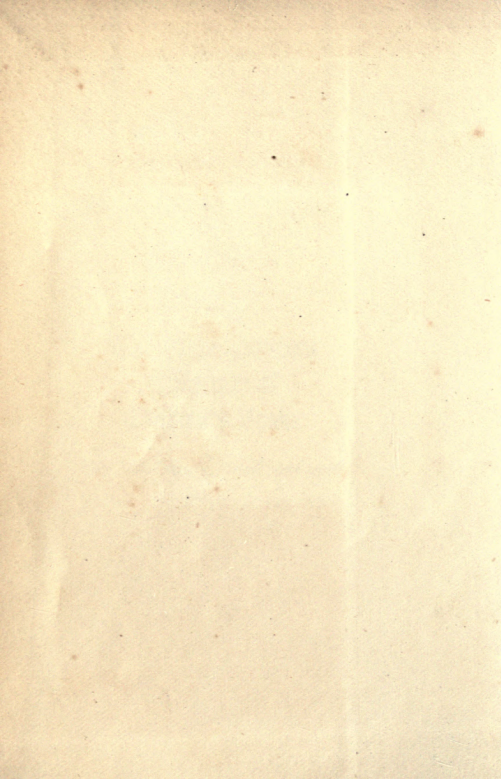
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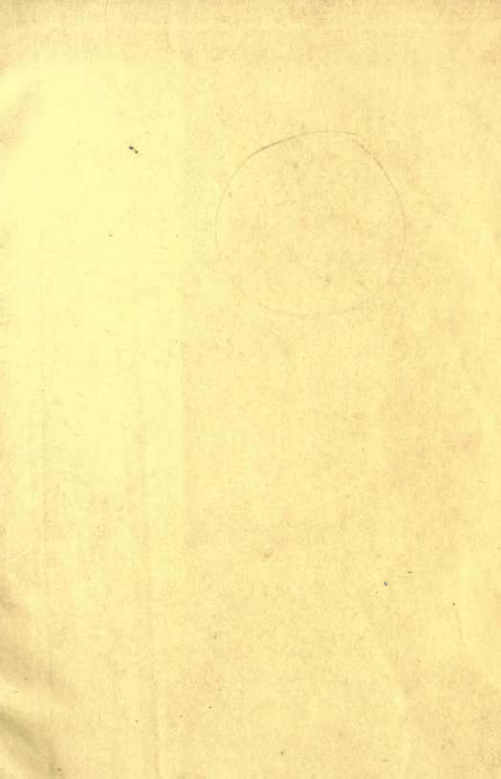


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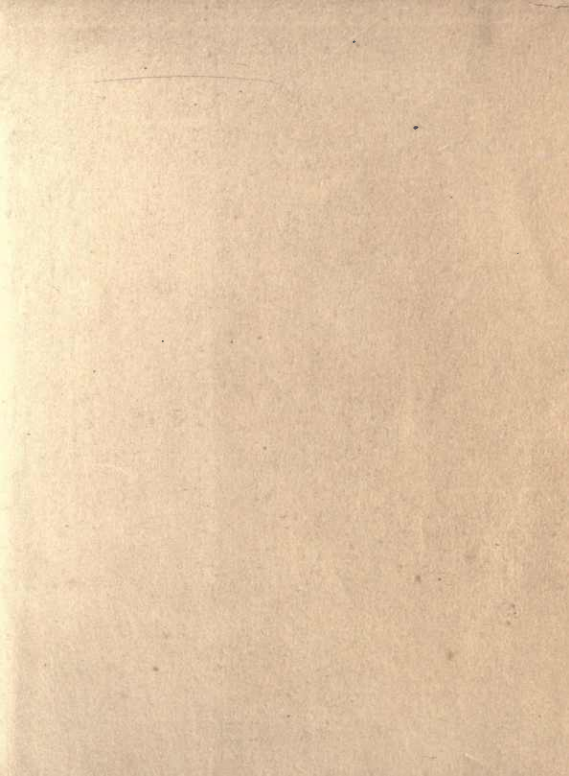


Susan Wood

From her aunt

Aunt Wood

May 1852 -





SUNDAY LESSONS

FOR

LITTLE CHILDREN.

BY MRS. BARWELL,

AUTHOR OF

"LITTLE LESSONS FOR LITTLE LEARNERS."

&c. &c.

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P R E F A C E.

IN undertaking the following work, I have been fully impressed with the importance of my task, and have been stimulated to the endeavour to overcome the difficulties it presented, solely by the desire of aiding in the advancement of early education. I am quite aware of the difference of opinion respecting how much, or how little, should be known to children on religious subjects. To those who consider that little should be known during the period of extreme youth, I will only urge that, on such a subject, it is difficult to fix the limits of information;

and I would ask, whether it be not desirable that that little should be understood, and conveyed in language suited to the comprehension of a child? Upon this point, as upon all others connected with education, the *end* should first be well considered ; the necessary *means* may then be adopted with a greater certainty of ultimate success.

Children are much more observant than they are generally supposed to be. They are taken to Church when very young, to habituate them to the conduct necessary in a place of worship. They hear language which becomes familiar to them, and to which they affix their own meaning. Words which should only be associated with reverential and respectful feelings, present no ideas but those which a childish imagination has formed for itself. It has been questioned

whether it were not better to keep children in ignorance upon all religious topics, until their reason and understandings be in some degree formed; this, however, all experience has proved to be impossible; and surely it is better to furnish them with just notions, than to leave them to their own imaginings, and to the chance information they may occasionally acquire. Perhaps it may be said, that every mother is able to inform her own children as far as is right and necessary. To this I must reply by asking, Is it done? Have all mothers fitting opportunity? do they avail themselves of those they possess? and have they sufficiently attended to the subject of education to instruct them at all? How many children are there whose early notions of religion are imbibed from an ignorant, unprincipled, or fanatical nursery maid? If early habits are influential in after life, why should

sensible person will therefore present only what is suited to the mind they wish to inform. There are already many excellent religious books for young folks. I do not pretend or presume to supersede these works by the present publication: I have only endeavoured to adapt the language to the powers and comprehension of young children, and to place the importance of religion before them in a form suited to a youthful understanding. I have endeavoured to shew the value, beauty, and necessity of piety, stripped of the fanatical terrors which a childish imagination is apt to imbibe; while at the same time I have sought to preserve all the awe and reverence which belong to the subject.

LOUISA MARY BARWELL.

SUNDAY LESSONS.

LESSON I.

MOTHER, I wish to be a good child, and I wish to love God, for then you say God will love me. Now tell me all that I must do that God may love me.

First, my dear child, tell me if you love me and your father.

Yes, mother, I do, more than I can say.

But is there no way but words by which you can shew us your love ?

Yes ; for I know, that if I am good, I please you ; and if I am bad, I vex you ; so I wish to be good, for I like to please you best ; and I like you to smile and kiss me ; and you do not do this when I have not been good.

So then you see that to be good is both the way to make *me* love

you, and to prove *your* love to me : and it is the way to have the love of God, and to shew you love him. But now hear, and mark well what I say. The love God bears to you and to all good folks, is not like my love. God has done, and can do more for you in all ways than I can. When you walk out and run in the fields and on the road, in the woods and on the high hills, how happy you are to breathe the fresh air, to look up at the blue sky, or to watch the

clouds as the wind blows them along ; to see and feel the bright warm sun shine, to smell the flowers, to eat the fruit.

Now, God has not only made all these things, but he has so made them and you, that you find pleasure in them. He has so made your eyes, that to see is pleasant to you ; he has so made your ears, that to hear is a pleasure ; your nose, that to smell is a pleasure ; and your taste, that to eat is a pleasure. To walk, to run, to

think, to sleep, are all pleasures, and God has made them so, because he loves you and all the people he has made. This is one of the ways in which he shews his love : now hear how you ought to prove your love to him. You must first feel how good must be that God who can and will take care of you : you must next thank him for his care, with all your heart and with all your mind, and you must pray to him that he will still grant all the good

things with which you are blest, and not take them from you : you must pray, too, that you may always wish and try to do what is right, and that he will forgive you when you do wrong ; and God knows when your words speak what your heart feels, and that you do in truth mean what you say, and if you do he will give you the help you ask for.

Then, mother, to pray is to ask or to beg for what I need ?

Yes, you are quite right ; and

you must bear in mind that you need more than food, fire, clothes, house, and health ; that it is good to think of God, and of all he does for us ; and when you feel happy, to call to mind who is the cause of your joy, and to be thankful. If you love God and think of his goodness, you will not wish to do that which he has said shall not be done, and you will try to do that which he has said is right. If you feel and think thus, God will help you to

be good, and for this help you must ask with as strong a wish as for all else ; for the good things you have will not make your heart glad, if you do not do as you ought. To be gay and glad, you must be good ; and to be good, you must pray to God for his love and his help, and pray to him to bless you, and to keep you in the right way.

And will the great God hear a child like me, mother ?

Yes, my dear, God hears a child as well, and as soon, as he

does a man, if the child pray with all its heart and mind, and asks for what is right.

I will try to do as you tell me, mother.

That, my dear, will be the first and best step you can take ; for if you try to be good, I am sure you will not fail.

LESSON II.

You have heard that there is a God who made the world, that he is everywhere, that he sees all you do, hears all you say, and knows all your thoughts. This is a great truth, which you must bear in mind. To God you owe your life; he takes care of you by night and by day. He is about your path, and about your bed;

he knows all your ways. Your tongue speaks not a word but God knows it ; your mind has not a thought that is hid from God. Where can you go then from the sight of God ? Nowhere. If you think the dark night shall hide you, you are wrong ; the darkness is no darkness with God, but the night is as clear as the day : darkness and light are to him the same. When you sleep, God is with you : when you wake, he is with you. His hand leads

you, and holds you in your way. He made you what you are, and you are not able to know or guess the wonders of your own frame. The form of your eye alone is full of wonders : no man hath made or can make any thing like any part of you.

You can not fly from the sight of God. Know this, and think on it well.

LESSON III.

MY child, I will now tell you more of the great love God bears to you and to all men ; and I will speak to you of his works. He made the world we live in, and all things that live in it : and now hear how this was done.

There was once no earth, no sea, no sky, no light, but all was

dark : And God said, Let there be light : and there was light ; and God saw that the light was good, and he said, that when it was light, the light should be called day, and when dark, it should be called night, and it was so. And all this he did on the first day.

The next day, God made the sky and the clouds ; and it was so.

On the third day, God made the dry land, or earth, and the sea ; and it was so : He made the earth to bring forth or to grow

grass, and the herb which gives seed ; and the fruit tree which gives fruit ; and it was so.

On the fourth day, God made two great lights to shine in the sky : the sun, to rule or shine in the day, and the moon, to rule or shine in the night ; and he made the stars : and it was so. And God set these lights in the sky to give light both by night and by day to the earth ; all this he did on the fourth day.

And on the fifth day, God

made the fish that swim and the fowls that fly : He made them of all kinds ; and God saw that it was good.

And on the sixth day, God made the beasts of the field, and all things that creep on the earth, and God saw that it was good.

And last of all, God made man, the best of all his works ; and he said, Man should rule all the fish of the sea, the fowls of the air, the beasts of the field, and all

things that creep on the earth. And God gave the man the herb that bears seed, and the fruit of the fruit tree for meat, that is to say, for food. And to the beasts, the fowls, and the things that creep, he gave the green herb and grass for food.

And when God had made the first man,—and mind well he made but one man,—God said the man should have a friend, with whom he might live and talk; one whom he could love,

and who would help him to pray and praise the great God who made them and all things. This friend was the first woman : and now was the great work of God done. Then God took his rest ; and the day on which he did so, was the seventh day ; and that day is blest more than all days : on that day of the week let no work be done, let it be a day of rest ; a day to bless God more than all the six days : to go to his house to pray, to look on his works with thanks,

and to say as God said—it is good. This day we call the Sabbath, or Sunday ; and let us bear in mind that God has said, it shall be a day of rest to all men : then should we not make it so ? and we ought to make it a day on which to think of the great works of God, and to thank him for them, and to pray to him still to bless us, to love us, to keep us in the right path, and to save us from all things that would hurt us, and lead our minds and hearts from him.

LESSON IV.

MOTHER, you said that man was the best of all God's works : it seems to me that man does more wrong than the birds, or the fish, and the tame beasts, the poor fly who sips my tea, or the worm, snail, or ant, which creeps on the ground, and on which I do not like to tread for fear I should hurt them, for they do no

wrong ; but men do wrong : I have heard you say so, and I see folks do wrong, and I do wrong too ; then tell me how can man be the best of God's works ?

You are quite right when you say that man does more wrong than the rest of God's works ; but still he is the best ; and to make this more plain to your young mind, I must go back to where I left off, and tell you what came to pass when the world and man were made.

The first man's name was Adam, the first woman's Eve. God gave them a part of the earth to dwell in, which was full of all that could add to their bliss and joy. It was a garden, full of trees and shrubs, brooks and streams; there the birds sang their sweet notes, and had no fear of harm or ill; the wolf and the lamb were seen to play in the same green field; the mouse did not fear the cat, nor the hare the dog: the snake did no harm, and what we now call

wild beasts were mild as the sheep ; no blood was shed, but all was peace : their food was grass, herbs, or fruit. Man was the lord of all ; but he too was kind and mild ; his life was a life of love, and joy, and bliss. He knew no sin, he did no wrong. Thus far he was like the beasts who dwelt with him. But now hear in what he was not like the beasts.

God gave man a soul, which, when he dies shall not die also ; the body dies, and is laid in the

earth, where it turns to dust ; but the soul lives after the body is dead. The soul gives us to know good from ill ; and if our lives have been good, it goes to dwell in bliss ; if bad, in pain. Now I told you before that man was the best of all God's works, for he only has a soul, which will live when the body is dead ; the beasts, the birds, the fish, have no souls ; they know not what is good or what is bad ; and no part of them lives after death.

Man too could pray, and bless that God who made him and gave him all his bliss. At morn, when he rose from sleep, he gave thanks for that sleep ; and at night, when he went to rest, he gave thanks for the good the day had brought him. He had a heart to feel, a mind to know, and a tongue to tell what he felt : the praise of God was on his lips by day : his first and his last acts were acts of praise and thanks : he did no wrong, he thought, he felt no

wrong : he was pure and had no sin in him : all that he saw gave him joy, and he told that joy in words of praise to the great God who gave him life, and bliss, and peace.

How much I should like to see that place, and to live in it, mother !

My dear child, there is now no such spot in this world, nor such bliss and peace ; for there is sin on earth, and sin in the hearts of men : where sin dwells, peace and

joy are not to be found. We are not so happy as Adam and Eve when they were quite good, yet we can be very happy in this world. They did not obey, and they lost their sweet home ; but worse than that, they lost their peace of mind. While we do right we shall have peace of mind ; we may have griefs, we may be poor, we may be sick, we may lose our friends, but yet while we do right we shall not lose our peace of mind. We may indeed

feel sad, but our sadness will not last ; we shall say, “I have griefs to bear, but I try to do right, and therefore I have the hope that I shall go to God when I die.” This hope will be a comfort to you even in the midst of all your pain and sorrows. There are many blessings in this world ; we must use them wisely. You know that fire warms us, but it will also burn us ; it is a comfort to us, but if we do not use it wisely, it will harm us ; so is it with all God’s

gifts ; it is our use of them that will make them good or evil. God has given us reason, and it is this reason which is to help to make us wise and good. While we live we can be very happy, though not as happy as Adam once was ; but though the pure spot in which he dwelt is no more to be seen or known in this world, God has yet such a home of peace for those who fly from sin, and do right all the days of their life. When good men die, God takes them to this

place of bliss, where they dwell with him, safe from the reach of sin, far from all care and grief, free from all kinds of ill, pure and good as was Adam when first he saw the light, and sung the praise of him who made him. As then we can not in this world dwell in such a home of peace and joy, let us strive to act so that God may take us to this place of bliss when we are dead.

LESSON V.

PRAY tell me, mother, how it was that Adam lost the home of peace which God gave him?

Sin was the cause of his loss. To sin is to do that which we ought not to do. Adam did wrong in the sight of God; he broke the law of God; that is to say, he did that which God had told him not to do.

There is a bad angel, whom we call the Devil, and whom, for his ill deeds, God sent far from him and the good angels, to live in a place of woe, and grief, and pain. Now when the Devil saw the bliss of Adam and Eve, he could not bear that they should be good, and live in peace and joy, while he was bad and in woe ; so he sought to make them bad too, that they might dwell with him and be his slaves.

Now when God had made all

things, he told Adam and Eve they might eat of the fruit of all the trees in the garden, but of the fruit of one tree which grew in the midst of the garden they must not eat; if they did, they should die: the name of this tree was the tree of knowledge.

Thus you see there was but one thing they might not do; and they had no wish to break this law, till the Devil came to them to tempt them, that is, to try to make them do wrong. He took

the form of a serpent, and went to the garden, where he saw Eve. To her he said, Hath God said ye shall not eat of the fruit of all the trees ?

And Eve said, We may eat of all but the fruit of this tree ; if we eat of it we shall die.

And the serpent said, Ye shall not die, but ye shall know all things, and shall be as Gods.

Then Eve gave ear to what he said, and thought it was truth : and she took of the fruit of the

tree of knowledge, and did eat : and she then gave some of the fruit to Adam, and he did eat too.

As soon as they had so done, (and it was the first bad act of their lives,) they felt deep shame and grief, and sought to hide from the sight of God. They heard the voice of God, which said, Adam, where art thou ? And Adam came forth from the trees, and said, I was hid, for I did fear to see thee. And God said, Why dost thou fear ? hast thou eaten of the fruit

of the tree of which I told thee thou shouldst not eat ?

Then Adam said, Eve gave me of the fruit, and I did eat.

God then said to Eve, What is this thou hast done ?

And she said, The serpent told me it was good for me, and I did eat.

Then did God curse the serpent : and to Eve he said, she should feel pain and grief, and so should her children.

And to Adam, God said, he and

all the race of men should earn their bread by the sweat of their brow ; that is to say, they should work and toil to gain their bread ; that the earth should not yield as it had done, but that the toil of man should be the means by which it must bring forth fruit and herbs.

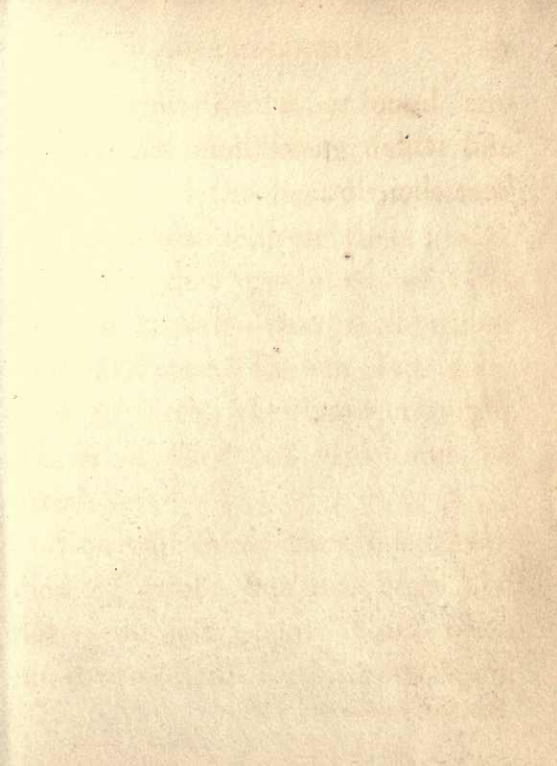
Thus should man toil till the hour of his death, when he should once more go down to the dust : For dust thou art, said God, and to dust thou shalt return.

Then God gave them the skins of beasts for clothes, and drove them from the garden ; their home of bliss which they were to see no more. How great was the change ! they were on the wide earth, full of grief and care : they had done wrong, and had lost their peace of mind, their joy of heart. They saw the birds fight in the air, the beasts slain in the field : the dove fled from the kite, the lamb from the wolf ; rage and fear were there ; the strong

slew the weak : they heard the roar of the wild beasts ; they felt the cold and the heat ; the storm and the rain fell on them ; and they felt that the curse of God was on them ;—that God whom they had once known but as a God of love, they now thought of as a God of fear and of dread.

You will think they must have died of grief ; but no, hope had not quite left them. God, when he drove them forth, gave them

one hope to which they clung;
and which gave them strength to
bear their lot.





ADAM AND EVE LEAVING PARADISE.

LESSON VI.

Now list, my child, and hear a great truth, which is to save you from sin, and to give you a home of bliss when you die ; which is to free you from the curse, which at the fall of Adam fell on the whole race of man. By the fall of Adam I mean, the fault which drove him from the garden, and brought sin into the world.

This truth is the hope which gave strength to Adam and Eve to bear their lot : this truth, if we trust in it, will give us strength to bear our lot here, to do all that is right, and to bend to the will of God.

The hope and truth of which I speak, was the promise God gave that he would send One upon earth to subdue the Devil, who had tempted Adam and Eve to sin. This One is Christ.

When God spoke the curse on

the serpent and on man, he said to the serpent, The seed of the woman shall be a foe to thee, "it shall bruise thy head, and thou shalt bruise his heel." By which was meant, that after a long time One should be born whom the Devil should seek to turn from good to evil; but that this One should not do as the Devil would try to make him, but should in the end subdue sin. The word bruise shews the sort of fight or struggle which was to take place

between the good One and the evil One ; and as a serpent dies when its head is crushed or bruised, the phrase, “ bruise thy head,” means, put an end to sin ; while the bruise on the heel shows the pain which all must feel whom sin seeks to hurt.

All this has come to pass. The One who should bruise the serpent’s head is Christ, the Son of God, who came and dwelt on earth in the form of a man, to teach us the truth, and how to do

the will of God ; to shew us the path which leads to peace, and to bliss. Christ came to save us from sin, and none but he can save us ; for this he gave up his life : he has taught us to pray, and he prays for us to God, his Father : we must pray for help through Christ ; our trust, our faith, our hope is in him : the hope that he would save men from sin was the hope God gave to Adam and Eve ; that hope gave them strength, and it will give us the same ; to that

hope we must cling as they did, and trust that if we pray as we ought, Christ will ask of God his Father to save us from sin, to lead us in the right path, and take us when we die to dwell with him in peace and bliss. The death of Christ gave us life ; then shall we not love him ? The death of Christ will save us from sin. Then shall we not trust in him, hope in him, and have faith in him ?

I have told you that faith in Christ will save you from sin.

This then is faith : the trust in Christ's power and will to save you ; the wish to do right, the fear to do wrong ; the hope that your soul will go to live with God and Christ when your body is dead ; and the acting as the laws of God and the words and life of Christ have taught you. Let these be your guides, and while you follow them you will not err.

LESSON VII.

CHRIST was born in Bethlehem of Judea, a country far from hence, where dwelt the Jews, who had been taught by the words of God himself, that he would send his Son to save them and all the rest of the world from their sins.

The names of Jesus' earthly parents were Joseph and Mary, and God sent an angel to tell

Mary that the Son of God was to come on earth, and that she should be his mother, and that she should call his name Jesus. He told her He should be great, and should be called the Son of God, and of his kingdom there should be no end ; and Mary heard the words of the angel, and had faith in them.

Just before the birth of Christ, Mary and Joseph went to Bethlehem, which was a long way from the town where she dwelt, and

there were so many people in the town that she could not find room in an inn, and she gave birth to Jesus, and laid him in a manger in a stable.

And in the fields near Bethlehem there were some shepherds, who kept watch over their flocks by night. And the angel of the Lord came to them, and a bright light shone round them, and they were in great fear. And the angel said to them, Fear not, for I bring you news of great joy, and

which shall bring joy to all the world. For unto you is born this day a Saviour, which is Christ the Lord. Then saw they, with the angel who spoke to them, a host of angels, who sung words of praise to God and of peace to men.

When the angels were gone from them, the men said, Let us now go to Bethlehem and see this thing which is come to pass, which the Lord hath made known to us. And they went in haste,

and found the child laid in the manger.

And when they had seen it, they told all whom they met what they had heard and seen, and went back to their flocks full of praise and thanks to God for all the things they had heard and seen. Then were there some wise men, who dwelt a long way off in the East, and they saw a bright star in the sky, a star they had not seen till that time, and this star moved in the sky, and they

went in the way in which the star led them ; and it went on till it came to Bethlehem, and stood over where the young child was. And when they were come unto the place, they saw the young child, and fell down on their knees, and gave gifts to it of gold ; and after this many good men and women saw the child, and knew him to be the Christ which should come to save the world.

Now when Herod, who was

then king of Judea, heard these things, he thought that the child would be a king of this world like unto himself, and he feared that when Jesus grew to be a man, he would take his throne from him ; so he sent into the city of Bethlehem, and slew all the children of two years of age, and all who were less than that age, hoping that Jesus would be killed amongst them. But God had told Joseph and Mary in a dream to take the young child, and fly with it to the

land of Egypt, where they should be safe till Herod was dead. And when he was dead, they came back and dwelt in their own land.

And when Jesus was twelve years old, they went to Jerusalem, the chief city of the Jews, to keep a feast there ; and when the feast was at an end, they left the city to go home, but the child Jesus staid behind, and they knew it not till the end of the first day, for they thought he was with their

friends who were on the road with them. But when they sought him and found him not, they turned back to seek him. And at the end of three days they found him in the Temple, or great Church of the Jews, where he sat in the midst of the priests and wise men ; and he was talking to them, and hearing them with so much sense and wisdom, that they were quite struck with wonder and surprise.

And his mother said to him, Son, why hast thou done thus?

we have sought thee with grief. And he said, Why did you seek me? Did you not know that I must be about my father's work? And they did not know what he meant; but we now know, that he meant he must do the work for which God his Father had sent him on earth. But, like a good son, he went back with his earthly parents, and dwelt with them, and did all that they would have him. And he grew up wise and good, and had the love of God and of all men.

LESSON VIII.

Now, my dear child, I wish you to bear well in mind that the birth of Christ, the Son of God, was not like the birth of the sons of men. It was told to the Jews years and years before that Christ should come into the world; angels and signs were sent from God at the time to tell of it to those who were near the spot, and to

those who dwelt far off. And though his first bed was a manger in a stable, yet was he sought and found with as much ease as if he had been born in a king's palace and laid on a bed of silk and down.

A few months before Christ was born, an angel had come to an old and good man, whose name was Zacharias, and had told him that his wife, Elizabeth, should have a son, and that they should call his name John. Now Zacharias,

though a good man, had no faith in the words of the angel, and as he would not believe, he was struck dumb, and he spoke not till his child was born ; but then his speech came back to him, and he told for what end this child had come into the world. John was sent from God to go before the face of the Lord to prepare his way before him ; to declare the coming of Christ. And the child grew strong, and all the first years of his life he dwelt in a lone

place, far from men, till the time should come for him to tell or bear witness that Christ the Saviour was come into the world.

And when this time was come, which was not till Jesus had grown a man, the word of God come unto John that he should preach, or tell to the people that Christ the Saviour was in the world ; and they said unto him, Who art thou ? and he said, I am not the Christ ; and they said, Who then art thou ? and he told

them that he was sent by God to tell them of Christ's coming, to call on them to believe, to repent, to be baptized.

Baptism, or being baptized, is the form or sign by which we profess to believe in Christ. When John the Baptist told the Jews that Christ was come, those who believed him went into the water, and John put some of the water on their heads, and prayed. This was the form or sign made use of, to shew that they had faith in his

words. Such a form is still kept by us. As soon as a child is born it is taken to the minister, who prays that Christ will own or receive him as a Christian, and he puts water on the child's face. This is the sign we spoke of before. Now as the babe is too young to know what all this means, its friends promise to teach it the laws of God and the words of Christ, that it may know how to live and walk in his way.

And those who had faith in the words of John he baptized; and John baptized Christ also, but he did not know him, until the clouds opened, and the form of a dove came down from heaven upon Jesus, and a voice was heard, which said, Thou art my beloved Son, in whom I am well pleased. Then John knew him to be the Christ, and he said, Behold the Lamb of God, which taketh away the sins of the world; and he also said, He that had faith in the

Son, should live for ever ; but he that had no faith, should not see life, but the wrath of God should be on him : and more such words did he speak, saying, that of a truth this was Christ. And many did see and believe. Some time after this, Herod the King cast John into prison, and did behead him, or cut off his head. But his task was done ; he had made known the Christ.

LESSON IX.

You do not forget the words of God which he spake unto the serpent, “Thou shalt bruise his heel,” nor that I told you these words spoke of Christ. Now after Jesus had been baptized by John, he went into a lonely place, and was without food for many days and nights; and he felt faint, and weak, and hungry from so long a

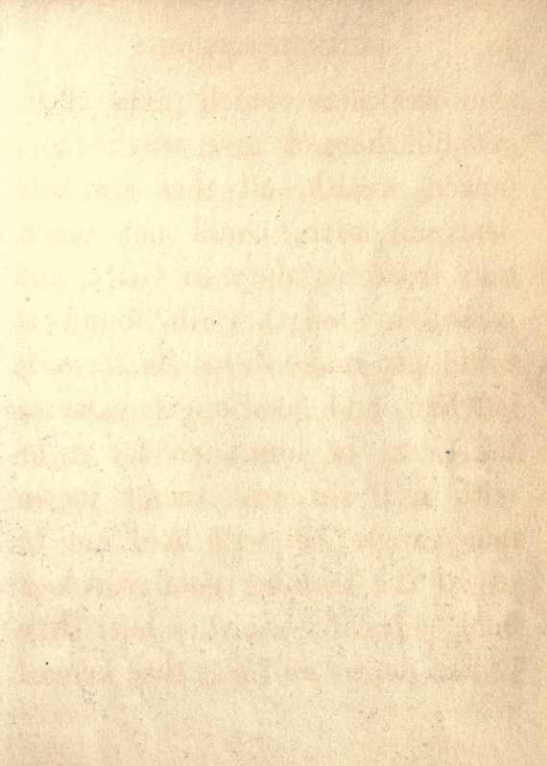
fast. This was the time which the Devil chose to tempt him to do wrong, as he thought Christ would not have strength to refuse all the good things he would offer him. First, then, he told him, If he was the Son of God, to bid the stones be made bread. But Jesus said, Bread was not all that was needful to the life of man ; but also the hearing and doing the word of God. Then did the Devil take him to a high place, and told him if he were the Son

of God, to cast himself down, as the angels would take charge of him, lest he should dash his foot against a stone. But Christ said, Thou shalt not tempt the Lord thy God ; by which he meant, that no one should do wrong, even though it might seem to lead to good ; nor think that God would take care of them while they did so.

Then did the Devil tell him that he would give him all the world, and all its glory, power,

and wealth, if he would fall down and worship him. Then said Jesus, Get thee hence, for God hath said, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then did the Devil leave Jesus, and angels came from God to bring him food and to comfort him. Thus, then, you see Sin did tempt Christ, even as it tempted Adam and Eve, and as it now tempts all the rest of the world. But Christ Jesus, though he felt at the time the Devil came to him

the weakness which man feels, yet did he not give way : food, power, wealth, all that are held dear on earth, could not tempt him from his duty to God ; and when, at length, Sin found it could not make Jesus its slave, it left him, and good angels came to take care of him. So let it be with us ; sin will tempt us in many ways ; it will hold out to us all the seeming good which it held out to Christ ; but, like Christ, let us say, Get thee hence !





CHRIST PREACHING ON THE MOUNT.

and each time that we fight against sin, its power over us will become less and less ; and each time that we drive from us a bad thought, or turn from a bad deed, the Spirit of God will cheer us, aid us, and comfort us, even in the midst of great worldly care and woe.

Now when Jesus had been baptized by John the Baptist, he went forth into the world to preach, and to teach the Jews the way of life ; and at Nazareth, where he had been brought up, he went into the

place of worship, and he took the book and read; and the words he read were those which had been spoken many years before by a holy man, telling the Jews that Christ should come. They said, that he was sent to preach the Gospel to the poor, to heal the sick, to save sinners, and to give joy to the sad of heart. But those who heard him would not believe, but said, Is not this Joseph's son? and they led him out of the town to the edge of a hill, that they

might throw him down and kill him. But he passed through the midst of them, and went his way. Thus did his great power, as the Son of God, save him from these bad men

And he went into another city and taught there; and all who heard were struck with surprise and said, What words are these? And they brought those who were sick to him, and he healed them; and they prayed of him to stay with them, and not leave them.

But he said, I must preach the word of God to all ; for this am I sent into the world.

And that he might prove to the Jews, and to all mankind, that he was Christ the Son of God, he did many miracles. The word miracle means a wonder, a strange and great act. The miracles of Christ were, indeed, great, and some of them I will tell you. Jesus was one day going into a city where he met a widow going to bury her only son : and Christ

said to her, Weep not : and he said unto her son, Young man, I say unto thee, Arise ; and the young man rose up, as one waking from sleep, and spoke, and Jesus gave him into the arms of his mother.

Many men did he heal who had been ill all their lives, by laying his hands on them ; he made the blind to see, the lame to walk, the deaf to hear, and the dumb to speak. Some there were who had such faith in him, know-

ing him to be the Christ who should come, that they sought but just to touch the hem of his robe, in the full hope and belief that they should be made well ; and it was with them as they wished.

Christ chose twelve men, who were called the Apostles, to whom he gave the power to work miracles, also to preach the Gospel—by which is meant the word of God. The rest of those who believed in him were called his disciples. He told them not to

fear what men might do to them, but bade them trust in God. He said, that those who feared to own their faith in Christ in this world He would not own in the next : He bade them be meek and humble ; not to wish for the things of the world, but to seek for those things which should not fade, which man could not take from them, nor death deprive them of ; these things were the love and fear of God and Christ, with the faith to trust in him, and

the wish to do what he taught them.

He called on the Jews to hear his holy word, and to believe ; to repent of their sins, and turn from them. And some heard his word and did believe ; but most of the Jews were hard of heart, and liked evil better than good. And though they saw his works, they would not believe ; and though they heard his words, they would not do them.

The priests and rich men, who

were proud of their wealth and their power, sought to take his life ; for they knew that if the Jews heard and had faith in Christ, they would no longer hear and obey them.

Now Judas, one of the apostles, went to the chief-priests, and told them, that if they would give him a sum of money, he would shew them how they might take Jesus ; and when they heard it, they were glad, and promised to give him the money.

Christ knew when the time of his death drew near, and he told his apostles that the hour of his death was at hand. And he bade them to make ready the last supper which he should eat with them. And they did so ; and as they sat and did eat, Jesus said to them, One of you which eateth with me shall betray me. And they were very sad, and said to him, one by one, Lord, is it I ? Is it I ? and He said, It is one of the twelve that dips in the dish

with me ; but woe to that man who betrays me ; it had been good for that man if he had not been born. Then Judas said, Is it I ? and Christ said to him, Thou hast said. And when they had sung an hymn, they went out into a garden. And he took with him three of the twelve, and he said to them, My soul is very sad. Watch ye here and pray. And he went from them a little way, and fell on his face, and prayed to God, his father, that, if it could

be, the hour might pass from him ; and he said, Yet, not my will, but thine be done.

And he came back to the three, and found them asleep ; and he said, Couldst thou not watch one hour ? and again he went away, and prayed, and spake the same words. And he came back and found them asleep again, for their eyes were heavy ; and he left them, and went away again, and prayed the third time, saying the same thing ; and he prayed with

such earnest agony that his sweat was as great drops of blood.

Now you see, my child, that though Jesus Christ was the Son of God, yet, as his form was that of man, he felt pain as man feels ; and as he knew the cruel death he was to die, he could not think on the tortures he was to suffer, without dread. Still he bent to the will of God. He prayed for strength to bear what he must go through : and God sent an angel from heaven to comfort him. And

he rose up from prayer, ready to suffer without a murmur. Let us then do the same ; we shall never be called upon to bear such pain as Christ was made to suffer ; but when we are in grief of mind, or pain of body, let us pray that the ills we dread may be turned from us, as he prayed ; and at the same time feel and say, “ Not my will, O God, but thine be done.” If it please God to save us from pain and grief, he will do as we ask ; if not, he will give us strength to

bear our lot, even as he did to Christ.

And when he rose up from prayer, he came to the three Apostles, who still slept, and said to them, Sleep on, now, and take your rest; the hour is come when the Son of God is given into the hands of sinners.

And while he yet spake, Judas came, and with him a great number of men with swords and staves. And Judas went before them, and drew near unto Jesus to kiss him.

For he had told the men that he would kiss him whom they sought. Jesus said unto him, Judas, dost thou betray the Son of God with a kiss? Then the men laid their hands on him, and took him. And one who was with Jesus drew his sword, and cut off the ear of one of the high priest's men. And Jesus said, Put up thy sword: dost thou not think I could now pray to my Father to send his angels to save me? but how then should I do that for which I came

into the world ? And he laid his hand on the man's wound, and healed him. Does not this act of Christ teach us how to forgive ?

And Jesus said to the men, Are ye come out with swords and with staves to take me, as to take a thief ? When I was with you in the temple ye took me not. And all they that were with him fled and left him.

And they led Jesus to the house of the high priest ; and the

men that held him smote or struck him, and mocked him.

And as soon as it was daylight, the chief priest and all the great men of Jerusalem met, and called Jesus before them, saying, Art thou the Christ? And Jesus said, I am. Then the high priest said they did not need to hear more; for these men, though they knew him to be Christ, pretended not to believe, that they might put him to death, because he said he was Christ, the Son of God.

Then did the Jews strike him, spit on him, and mock him ; and they led him to Pontius Pilate, the governor of the city. And Pilate said unto Jesus, Art thou the king of the Jews ? Jesus said, Dost thou ask me this of thyself, or did others tell it thee of me ?—Now Pilate was not a Jew. And he said, Am I a Jew ? The Jews and chief priests have brought thee to me to judge thee ; what hast thou done ? And Jesus said, My kingdom is not of this

world ; if it were, then would my servants fight to save me from the hands of the Jews. Pilate said, Art thou a king, then ? Jesus said, I came into the world to preach the truth, and all that are of the truth hear my voice.

Pilate then went unto the Jews, and said, I find no fault in him at all. Now it was a custom with the Jews, that some one who had been put in prison for a crime, should at this season of the year be set free ; and Pilate asked them if

he should set Jesus free. But the Jews cried out, Not this man, but Barabbas. Now Barabbas was a thief. Then Pilate gave Jesus unto the soldiers, who scourged him with whips, put a crown of thorns upon his head, and dressed him in a purple robe, and they struck him with their hands.

Then Pilate led him forth to the Jews, and said to them, I bring him forth to you, that you may know I find no fault in him. The Jews said, We have a law,

and by that law he ought to die, because he made himself the Son of God.

And they cried out, Crucify him, crucify him ! Now to crucify is to nail a man upon a wooden cross by his hands and his feet ; and he hangs thus till he is dead. And the Jews cried out, Crucify him, crucify him ! away with him, crucify him ! till Pilate began to fear them ; so he gave Jesus up to them, and they took him and led him away, he bearing his cross to

a place called the Place of a Skull ; and there did they nail Jesus their Saviour, the Son of God, on a cross, between two other crosses, on each of which was a thief. He who had no sin, no fault, who sought but to make them good, did they kill in the most cruel manner, and in company with sinful thieves ; but Jesus said, Father, forgive them, for they know not what they do. And Pilate wrote over his head, “ Jesus of Nazareth, the King of the Jews : ”

then said the chief priests to Pilate, Write not, the King of the Jews, but that he said, I am the King of the Jews. But Pilate would not change the words.

And the Jews mocked Jesus saying, let him save himself, if he be Christ : if thou be the Son of God, come down from the cross. And one of the thieves also mocked him, and said, If thou be Christ, save thyself and us. But the other thief said to him who spoke thus, Dost thou not fear God ?

We indeed suffer justly, for we have done ill, but this man has done no wrong. And he said unto Jesus, Lord, think on me; and Jesus said unto him, I say unto thee, This day shalt thou be with me in paradise; by which was meant that his sins were forgiven.

And now there was darkness over all the land. And Jesus said, I thirst; and they took vinegar and gall in a sponge, and put it upon a reed, and gave it him to

drink. And he cried with a loud voice, My God, my God, why hast thou forsaken me ! And when he had cried again with a loud voice, he bowed his head and died.

And, behold, the earth did shake, the rocks were rent, and the sun was made dark ; and the men who had stayed to watch the body, when they saw these things, said, Truly, this was the Son of God.

And a rich and good man, whose name was Joseph, went to

Pilate, and begged that the body of Christ might be given to him. And Pilate gave him the body. And Joseph took it, and laid it in a new tomb, cut from the rock, and put a large stone at the mouth of it. Now, the next day, the chief priests went to Pilate, and told him that Christ (but they called him the deceiver) had said at the end of three days he would rise again ; let the tomb then, said they, be made sure, lest his disciples come by night and steal him

away, and say unto the people, He is risen from the dead. Pilate said unto them, Ye have a guard or watch, make the tomb as sure as you can. So they went and made the tomb sure, by sealing the stone, and setting men to watch it.

The day on which Jesus was crucified was a Friday; and on the Sunday after, very early in the morning, a woman named Mary Magdalen, and another Mary, both of whom had believed on

Christ came to the tomb ; and the earth shook, for an angel had come from heaven and rolling back the stone from the door of the tomb sat down upon it ; and his robes were white, and his face so bright that they could not look on it ; and the men who were there to watch did shake with fear, and became as dead men.

And the angel said to the women, Fear not ye, for I know that ye seek Jesus ; He is not here, he is risen, as he said himself,

that in three days he would rise again. Behold the place where he was laid : now go and tell his Apostles that he is risen from the dead. And they did as the angel told them ; and Peter, one of the Apostles, ran to the tomb and went in, and saw the grave clothes lying there. /

And after this Jesus was seen by Mary, but she knew him not, and she was crying ; and Jesus said to her, Woman, why dost thou weep ? and she said, Sir, if

thou hast borne him hence, tell me where thou hast laid him, that I may take him away. And Jesus said to her, Mary! and then she knew him. But he said unto her, Touch me not, but go to my brethren, and say unto them, I ascend (or go up) to my Father and your Father, to my God and your God. And she did so, but they did not believe her; and some of the Apostles saw him after, and he talked with them. At length, one night, when they were all together, Jesus

came and stood in the midst of them, and said, Peace be with you ; and they were afraid ; but he told them to look on him ; and they saw his hands and his feet, having in them the wounds which the nails had made. And after he had talked to them and comforted them, he led them out of the city and he lifted up his hands and blessed them ; and as he did so he was parted from them, and taken up into heaven.

Now Judas, when he saw that

Jesus was to be put to death, repented himself, and took back the money to the chief priests, and said, I have sinned ; and they said, What is that to us ? see thou to that. And he threw down the money, and went away, and hanged himself. Such was the end of this bad man.

And the rest of the Apostles did as the Lord had told them ; they went into many lands and taught the word of Christ, doing miracles ; and many people believed

and became Christians ; but many did try to kill them, and some of them were put to death ; but they did not mind what man did unto them ; they put their trust in Christ, who sent the Holy Ghost, the Comforter, to support them and teach them their duty, and to give them strength and sense to do their great and good work.

LESSON X.

THE Holy Ghost is the Spirit, the Comforter which Christ sent to his Apostles, to teach them all things, to remind them of all he had said and done. The Holy Ghost gave them the power to work miracles, to speak many languages, to guide them unto all truth, and to shew them what should come to pass. It was the

Holy Ghost that made John the Baptist to know which was Christ, when he stood in the crowd who came to hear John preach. It was the Holy Ghost that, in the form of a dove, fell on the head of Christ when John baptized him. The Holy Ghost makes us to know and do the words of Christ. Christ has now left the world; but before he left it, he said, "If ye love me, and obey my words, I will pray the Father, and he shall give you another Comforter, the

Spirit of Truth, which shall dwell with you and live with you for ever."

You have heard the word Trinity. Trinity means three; and when we speak of the Holy Trinity, we speak of God the Father, God the Son, and God the Holy Ghost.

This, then, is our faith, or what we believe.

We believe in God, who made the heaven and earth, and all that lives, moves, and breathes.

We believe in Christ the Son of God, and wish to walk in the way he hath set before us, knowing that way will lead to him, and that he will lead us to the throne of God.

We believe in the Holy Ghost whom Christ sent to help us, to aid us, to comfort us, to teach us.

LESSON XI.

OUR Lord has said, Not all they who say unto me, Lord, Lord, shall go to heaven ; but they that do the will of my Father who is in heaven ; which means that we must do right, as well as pray to God.

We know a tree to be good by the fruit which it bears ; a bad tree will not bear good fruit, nor

a good tree bad fruit ; a bad man's acts will not be good, nor will a good man's acts be bad.

Christ, the Son of God, came on earth in the form or shape of man ; he felt the same pain, the same grief as man felt ; but he was pure and had no sin in him. While his shape was that of a man, his soul was God.

Now the Jews, in whose land Christ was born, had been the care of God more than all the rest of the world. To them he had

given his laws; and to the Jews God had said he would send his Son, who should save them and all the world from sin, if they would watch for the time that he should come, and hear him, and walk in his ways. That he should be their King and their Lord, to save them who would believe.

Now, though the Jews knew all this, yet were their hearts so hard, their ways so bad, and their minds so proud, that they thought the Christ who should come would

be like a king of this world, rich in gold and power. They did not seek for one who should come poor in this world's goods, though rich in the gifts of God. The real Christ was meek, mild, and pure ; he sought not the rich and great, he dwelt with the poor and mean. He bade the men of pride to leave their bad ways, and turn from the path of sin ; a path which, though it might now look gay, would lead to nought but woe. He bade them not to trust to their wealth

and strength ; for they were of no price in the sight of the Lord, and would be of no use at the last. When the time came for them to die, they could not take these things out of the world with them ; but he bade them lay up stores of goodness which would not leave them at the last, but which would lead them to the throne of God, where they should dwell with him and the angels.

To the poor he said, Come unto me, all ye that toil, and I will

give you rest. He fed them with the words of truth and hope, as the good shepherd feeds his sheep : he bade them not to mind their hard lot here on earth, but look to him and to God for their reward when they should die : to trust in him and have faith in him who could save their souls from sin and lead them to life ; that though they should be laid in the grave, they should rise from the tomb and dwell with God, with him, and the souls of the good

in peace and bliss for ever and ever.

These were his words ; his acts were quite as pure, as good, as kind, and as great. He made the blind to see, the deaf to hear, the lame to walk ; he gave health to the sick, and strength to the weak ; he made those who were dead to rise from their graves. All these acts did the Jews see, yet would they not believe in him. Some there were who knew him to be the Christ, but who would

not own him, for they did not wish to walk in his ways; they found the word of Christ would not make them great in this world, so they shut their eyes and made hard their hearts. He was mild and meek, they were proud and vain; he was poor, they were rich; he was pure, they were full of sin; he taught them to look for a world to come, and he taught them how they might obtain it; but they would not. They sought how

they might put him to death, how they might kill him who came to teach, to bless, and to save them.

Let us, my child, learn from these men, not to shut our eyes and turn our hearts from faith in Christ, from the hope that he gave us ; let us not turn our steps from the path in which he has taught us to tread. If God gives us the good things of this life, let us praise him the more, and pray that they may not make us proud and

vain, and lead us to sin ; if we do not need to work and toil for our bread, we have more time to give to God, more time to learn the way that will lead us, through faith, or trust in Christ, to his home of bliss. If we are poor, let us bend to the will of him who made us so ; let us pray for strength to bear our lot ; God knows that we have need of food and of clothes ; and Christ has said, if we require them, these things will he add unto us, how

and when he thinks fit. The rich and proud, who have not the fear of God nor the love of Christ in their hearts, are sad with all their wealth ; the poor and meek, who trust in God and act as Christ has said, will find hope and joy even in the midst of pain and grief.

LESSON XII.

As there is a home of bliss for the good, so is there a place of woe for the bad ; the souls of the bad after death dwell in pain, in woe, in grief. They have no hope to cheer them, no time to mend, when once they had died in sin, and when God has said, Go far from me, I know you not ; they may then call on the name of

Christ, but it will be too late ; they may then say, O that I had done his will, and trod in his steps ! but it will be in vain. As they have spent their lives, so will God judge them. They might have done well, for they had the word of God to teach them, and the same Christ to save them as the good had.

If, then, in our lives we will not hear the word of Christ, and do the will of God, we must not hope that he will hear us,

when we feel the pain our own acts have brought upon us. If we choose sin in this world, sin will claim us in the next, and with sin must we dwell. Sin, who told Eve that the fruit of the tree was good for her to eat, still seeks to tempt us by false words and false hopes ; he shews us what he calls good, and tries to hide the truth from us.

The words of the devil, or sin, are lies ; then let us not trust them : but when we feel a wish

to do what is wrong, let us call to mind that it is sin which tempts us, and that if we do as sin tells us the love of God will leave us, and when we die, our souls will live in pain for ever, and not in peace with Christ the Son of God for ever.

It is vain to hope that you can be quite free from sin, and that you will never do that which you ought not to do. No one but Christ has ever been so good, that no fault could be found in him ;

and, as I have told you, he was the Son of God, though he bore the form of man. Yet you would feel sad, if you knew that for some faults or sins, you should feel the wrath of God, both in life and after death. Now Christ has taught us to hope that if we are sorry for our faults, and pray to be forgiven, he will have pity on us, and will ask of God his Father, for his sake, to have mercy on us also ; but we must not say we are sorry if we are not so ; for God

knows our hearts, and if our lips speak what our hearts do not feel, we tell a lie to God, and make our first fault much worse. You have heard the word repent. To repent is to be sorry for your sins, and to try to sin no more. It is to Christ you owe this hope of pardon; but let not this hope make you take less pains to be good, or fear sin less. You must not pray to God to forgive your sins, and still go on to do wrong. To act thus, would be to mock

God, and he will then cease to hear you. “Go and sin no more,” were the words of Christ, to one whose sins he forgave ; and these words must dwell in your mind.

If you have done wrong, repent, that is, both feel sorry and say you are so, when you pray ; ask to be forgiven, and use more care for the rest of your life to sin no more.

Read the next few lines, and they will shew you how you ought to feel when you pray for pardon.

Have mercy upon me, O God,
and cleanse me from my sins.

For I own my faults, and my
sin is ever in my mind.

Turn thy face from my sins, and
put out all my bad deeds; wash
me from my sins, and I shall be
more white than snow.

Make me a clean heart, O God,
and grant me a new spirit.

Cast me not from thee, take not
thy Holy Spirit from me.

O give me thy help, and let my
lips speak of thy praise.

By such words and with such thoughts as these, my dear child, those who repent in heart and in truth will pray.

You see that sin makes you unclean in soul, the same as dirt makes you unclean in body ; and you pray to God to wash or cleanse you, that your soul may be pure or clean once more.

Now read the next few lines, and they will teach you to hope that God will pardon one who repents.

Praise the Lord, O my soul,
who forgives my sins, and saves
me.

The Lord is full of mercy. He
will not always chide me, nor will
he keep his anger for ever.

Like as a father forgives his
children, so does the Lord shew
mercy to them that fear him.

For he knows we are but weak,
that our days are few, that we
fade as the grass and as the flower
of the field.

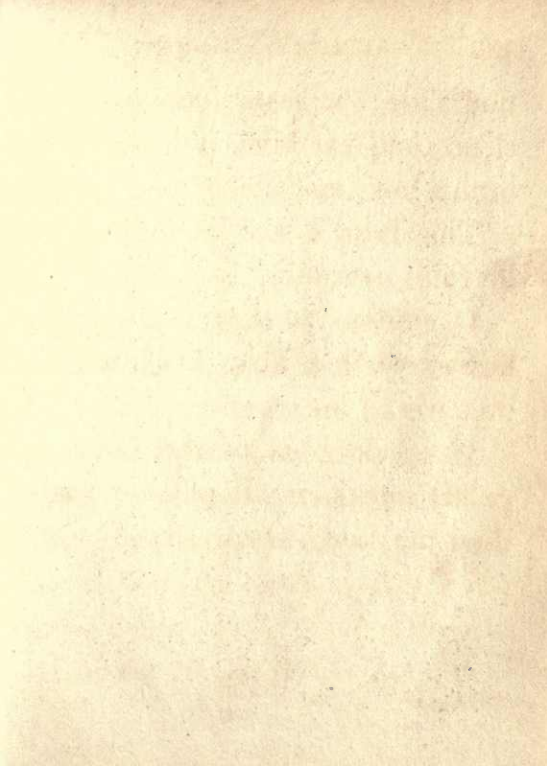
But the mercy of the Lord does

not fade ; it lasts for ever upon them that fear him, and who think on his laws and do them.

The Lord's seat is in heaven ; he rules over all.

O praise the Lord, all ye his hosts : ye that keep his laws, and give ear to his words.

O speak good of the Lord, all ye his works, in all places ; praise thou the Lord, O my soul.



S^T. PHILIP.



S^T. ANDREW.



S^T. JAMES MINOR.



S^T. JOHN.

S^T. MATTHIAS.

S^T. PETER.

LESSON XIII.

THERE is a book from which we and all men learn to do the will of God, and in this book the life and death of Christ is told to us : it was the work of good men, whose lives were spent in doing right in the sight of God, and to whom he gave the wisdom to write, that all men might hear and read of his truth and his law.

Christ chose twelve men from those who heard his word and saw his works, to preach to the world the great truths he came to teach ; and some of these twelve men wrote down what they saw and heard, that the words and acts of Christ might be known as long as the world should last. This book is the Bible, of which you have heard. Had we not this book we should not know how to do right in the sight of God, nor to live in the way that will bring us peace both in life and death.

S^T SIMON

S^T BARTHOLOMEW

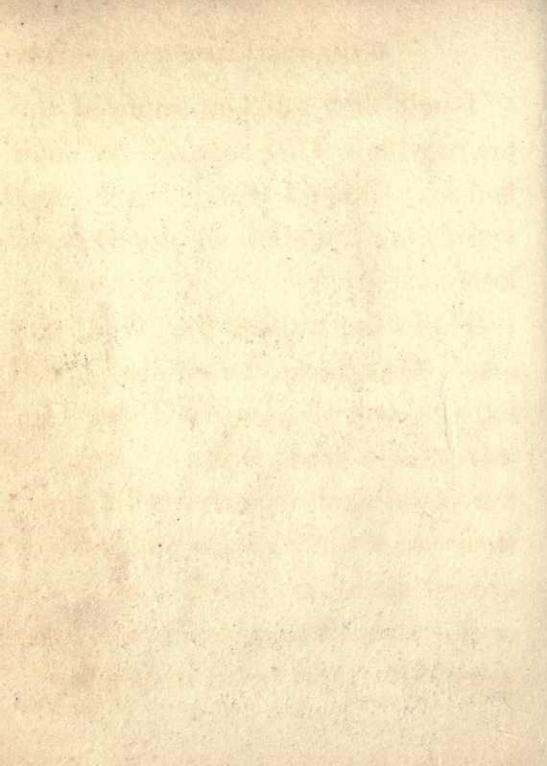
S^T JUDE



S^T THOMAS.

S^T JAMES MAJOR

S^T MATTHEW.



I will now tell you some of the laws which God spake to man before Christ came into the world, and which we still try to keep.

Thou shalt have no God but me. This means you shall pray to, and trust in, no God but him who made the world. At the time God spoke these words, there were men so bad as to pray to things made of wood and stone, in the form of men and beasts, the work of their own hands. We

are too wise to pray to these false gods or idols now ; but I fear we love and think too much of the good things of the world, and less than we ought to do of God and his word, and this is quite as bad. Those to whom God first said, Thou shalt have no gods but me, had not heard of Christ, for he had not then been sent into the world ; but we who have heard of Christ and think not of him, and do not act as he has taught us, are as bad as those who made gods

of wood and stone to pray to, and serve, and trust in.

God has said,—Thou shalt not take the name of the Lord thy God in vain, for the Lord will not look on him as good, who takes his name in vain. This means that we must not swear or use bad words, and say, O Lord ! and O God ! and O Christ ! except when we pray. Boys and girls, as well as men, are but too apt to call out thus in their play, in their rage, or pain. Keep then a guard on your

lips, and take not the name of God in vain ; for when you do so, you sin in the sight of your God, and break his law.

Keep holy the Sabbath day : which means, on that day do no work ; go to his house to pray to him who made the world in six days, and who rested on the seventh, or Sabbath day, and made it a day of rest for all men. Read books that will teach you the will of God ; God does not wish you to be sad or idle ; be happy and

cheerful ; but let your mirth be that of peace, not of rude noise ; and when you play, choose a sport which is calm, and which will not lead you to do wrong. When you are in his house, fix your mind on what you read and hear, do not talk, or laugh, or play with your hat, and gloves, and books, and stare around you. If you do not know what all that you hear means, for you may be too young to do so, you are not too young to know that you are in the house of

God, where men meet to pray to him ; do not then make the house of God a place of play ; for if you can not pray in the words of men, you can' pray as a child ; and it were best you should stay at home, than go to church to do wrong while you are there.

Honour your father and mother. To honour your father and mother is to do all that they tell you, both when you are in their sight, and when out of it. Do not do what you know to be

wrong. God sees you at all times, though no one else sees you. Hear the words of your father and mother, and look up to them with love and fear : with love, for all the good they give you ; with fear, lest you should give them cause to think ill of you. They will teach you what is right, then try to do as they wish you ; they will save you from all the ills of life, as far as they can, then do not make them grieve for you ; they will find you clothes, food, and a home,

then shew them that they do not toil for you in vain ; they will teach you to read, and how to be true, just, wise, and good ; then learn of them and do as they bid you : they will give you the means to earn your bread, if you should want to earn it, when you are of an age to do so : all these things a child can not know till it is taught ; try, then, with all your mind, and with all your strength, to learn and to do all that is right ; let your love for your parents be

so firm and true, that the wish to please them shall make you try to be good, and leave off all your faults. When you are grown up, if they be old and poor, and need help, give to them all the aid you can ; for when you were young, and could do nothing for yourself, they did all for you, brought you up with care, gave you the means of life, and did not mind the toil it cost them, if they could but feed and clothe you, nurse you when sick, and see you grow in health,

and strength, and goodness ; then let it be your care to soothe them in their age, as it was theirs to nurse and watch you in your youth. If they do not need your help, let them see that you still love them, and let your life shew that you make a good use of the things they have taught you, and of the wealth they may have laid up for you. If you act thus, God will bless you, and men will honour you, as a good son or daughter.

Thou shalt not kill. To such a

child as you are, I need not say much more ; for you are too young, I hope and trust, to be so bad as to wish to kill : God grant that no such wish may ever dwell in your heart. But this I must say to you. Let not rage or anger tempt you to strike a blow ; for your young hand might do great harm, and could take away life. Think on such a thing with fear and dread ; and when you lift your hand to strike, think of the words of God, and stop the hand that

would do so great a wrong. Be mild and kind to all folks and all things ; do no hurt to any live thing ; the worm, the snail, the fly, were all made by the same good God ; and if you learn to hurt such things when you are young, and not to feel for them ; and if you give way to rage, and fight, kick, pinch, bite, or scratch, you will not feel for men when you grow up, and you will be more likely to break this law of God,—Thou shalt not kill.

Thou shalt not steal. Do not take what is not your own, not even a small thing ; no, not if you should want it ever so much. It is a crime in the sight of God and man ; and though you may think at the time that no one sees you, you are seen by God : he knows you to be a thief : and if once you have done such an act, I fear you will go on from bad to worse, till man shall find you out too. You would not like to lose what is your own, then take from

no one what is theirs. Ask for what you want or wish to have ; let not the wish tempt you to take what fear or shame will not let you ask for : if you think that you will not get what you want, and that you are sure you shall ask in vain, you may be quite sure that it is not right for you to have what you wish for ; then give up that wish at once, and do not touch or look at the thing any more.

Thou shalt not bear false wit-

ness, which means thou shalt not tell a lie. Fear not to speak the truth at all times ; thus you will not harm yourself, nor any one else. No one will trust him who has once told a lie ; at least not till they have found that he has left off his bad ways. The truth may be hard to tell ; it may cost you pain, at first ; but he who tells lies will feel worse pain in the end. Speak the truth, and fear not ; then all men will trust you, all your friends will

honour you, and God will love you; but if you tell lies, no one will trust you, all will look on you as bad and false, base and mean, and you will sin in the sight of God.

Thou shalt not covet thy neighbour's house, nor any thing that is his. Wish not for that which is not your own, and which cannot be yours. Do not fret or pine for toys or books, fruit or cakes, which other boys or girls have, but which you have not. It is bad

to wish what is wrong, as well as to do what is wrong; your thoughts are not hid from God. A bad wish may lead to a bad deed; and the wish to have what is not your own may tempt you to take what is not your own. It is right to be content, and you will be the more happy by being so, as well as the more good.

Now then, break not these the laws of God, which are the laws

of man too ; and it shall be well with you, both in the eyes of God and of man. /

LESSON XIV.

My dear child, you have heard the laws which God spake unto man, in times long past, and which must still be kept.

Christ came into the world to save us from sin, to teach us how to avoid sin, and so to live on earth, that our souls may live with him when we die. Our soul is the sense by which we feel, and act,

and know bad from good. Our souls can not die ; and if we use this sense well here on earth, we shall live once more in the next world ; that is to say, our souls shall live with God, though our bodies die, and are laid in the grave. But if we use the sense God gives us to do what is wrong, then shall our souls go to live with sin, in grief and woe. If we will not flee from sin, while we are in life, our souls can not fly from him when the body is dead. Let us then

try to walk in the way of Christ. He has said, Ask, and you shall have ; seek, and you shall find ; which means, pray that God will bless and keep you, and he will do so. Seek the path, or the way, which shall lead to Christ, and you shall find, or know it. Your friends give you what you beg for, when what you ask is right ; how much more then, shall God your Father grant what you pray for !

Take not too much care for what you shall eat, or what you

shall drink, or what you shall wear; look at the fowls of the air, they do not sow, nor reap, yet are they fed. Look at the flowers of the field, they toil not, they spin not, yet see how sweet they are, how gay they look!

This is God's work, how much more then shall he take care of you! Take due pains to grow wise, and to learn the way to earn your bread, but let not these be your sole thoughts.

First seek to learn and do the

will of your Father which is in heaven ; pray to him to bless all your acts in this life ; and he will give you his aid to bear the cares of this world. Be meek, and boast not that you are wise ; trust more to God, than to what you can do of yourself. But you must not think you will gain what you ask for with no pains on your own part : God will grant his aid to those who try to do right ; but those whose goodness is shewn only in words, will not find the

aid they seek for. Keep a pure and calm mind and heart, try to do right, and trust in God that your good deeds will bring forth good fruit. Use the present time wisely, and be not over careful or eager for the future. If the present time be well spent, we shall be able to look back to the past without pain, and to the future with cheerful hope.

Seek not to let the world know when you pray, that men may look at, and praise you. Kneel before

God with a meek heart, and let your words be plain ; for God knows what things you have need of before you ask him ; and he will judge you by what your heart feels, not by the words of your lips.

If any one has done you wrong, forgive him, as you wish God to forgive you ; you need the mercy of God, shew mercy then to man.

If any one ask you for alms, or for aid, give to them what you can spare, as you would have God

give to you ; but boast not of your kind acts ; seek not that men should see and know them, God will see and know them, and he will bless you.

If you are angry, be quick to make your anger cool ; do not go to bed with rage in your heart ; you know not what the night and morn may bring forth.

Swear not at all, nor use bad words ; but be plain and true in your speech.

Let your life be such that you

need not fear death ; it is true that it is a grief to think we must leave our friends and this world which gives us so much joy ; but if our lives are good, we need not fear to die ; for we shall then dwell with God.

Now then hear these words, Love and fear God, and break not his laws ; trust in Christ to save you from sin ; believe that he can and will save you, if you pray with truth, and act as he has taught you ; repent of your faults, and

try to sin no more. Trust to his love, and to the love of God to guide you in the path which shall lead you after death to that home of bliss where you shall dwell in peace with God, with Christ, and the souls of good men.

LESSON XV.

I HAVE sought, my child, to teach you how to act well in this life, both in the sight of God, and in the sight of man. I will now try to shew you what is laid down as your duty to God. You have heard what ought to be your love of God, your fear of him, and your faith in him. Your duty is then to have faith, or to believe in him,

to fear him, and to love him, with all your heart, with all your mind, with all your soul, and with all your strength ; to pray to him, to give him thanks for all the good he gives you, and to beg of him still to bless you with his love ; to trust in him that he will do for you all that can make you good, and give you all that is right for you to have ; to think on his name with fear and awe ; to seek to do all that his Word tells you is right, and all that will save you

from sin, and the woe that sin will bring upon you, both in this world and in the next ; and to serve him in truth all the days of your life.

This is your duty to God, and if you do this it will bring you peace.

Your duty to man, is to do to all men as you wish they should do unto you. You do not like any one to be unkind to you, then be not unkind yourself. You would not like any one to strike

you, then strike no one. You would not like any one to rob or steal from you, then rob and steal from no one. You would not like any one to tell lies of you, then tell lies of no one. You would not wish any one to cheat you, then cheat no one. You would not like any one to take from you your good name, then say not that of any one which may take their good name from them. You do not like to have tales told of you, or to have that said which may

cause you to be found fault with, then do not you tell tales, or cause any one to be found fault with. You would not like any one to hate you, then hate no one. It would vex you if any one were to spoil your toys, your books, or your work, then do not you spoil the toys, books, or work of any one.

When you meet with poor folks who are old or in want, lame or blind, deaf or dumb, do what you can to aid them ; do not laugh at

or mock them, for you can not tell but one day it may be your fate to be like them. If you are not poor, then let those who are in want share the good things with which God has thought right to bless you. If you have the use of your eyes and your limbs, the sight of those who have not, should make you feel for them and soothe them, not mock, or make them your sport.

Honour and obey your parents and all those who teach you, and

who are older and wiser than you are. If you have servants to wait on you, treat them well; they are not your slaves; they are made as you are made, and can feel as well as yourself; though they are paid to wait on you, yet they shew you kindness which you can repay only by thanks and mild words. Be true in your speech and just in your acts; this is your duty to man,—this do, and man will love and honour you.

You have a duty, too, to your-

self. Be clean and neat ; let not your hands and face, hair or clothes, be foul or dirty ; do not eat or drink more than you want ; do not wish for nice things only because you like the taste of them, and thus eat what you know is not good for your health, or what your friends have told you may make you sick or ill. Do not be too fond of sleep, so that you lie in bed when you should be up and in the air, or when you should learn your tasks or work ; rise when

you are told to do so ; and when it is time for you to go to rest, go to bed and to sleep, for late hours are bad for your health ; and if you have not health, you will be sad and sick, and full of pain and grief, and cause much grief to your friends : for though it may please God that you should now and then be ill, you may do much to make yourself worse, and your own acts may cause you to lose your health and strength. If at any time you are not well, try to

bear your pain, and take what your friends think will cure you ; for though you may not like the taste of physic, be sure it is for your own sake they give you what is not nice, and it is your duty both to yourself and to them to try and get well as fast as you can. Do not fear heat or cold too much ; but do not run in the wet when there is no need ; for thus you may take cold, and, as I have just told you, it is a duty to yourself to keep yourself in good health.

Learn all that is taught you with care, and bear in mind that what you learn in your youth is for your own good. You do not learn for me, or for your friends, but for yourself; you learn that you may be wise, and make a good use of your time both now and when you grow up. If you lose your time now, and take no care for the things that are taught you, some years hence you will find, when it is too late, that you are not able to do what will be of

use to you, and that you have lost time which you can not bring back or make up.

You now know your duty to God, your duty to man, and your duty to yourself. Do all these things, that it may be well with you in this world and in the next.

LESSON XVI.

You have been taught when you pray to say the Lord's Prayer, which prayer we call the Lord's Prayer, because Christ our Lord has told us, that in such words as these we should pray. Now I will read the Lord's Prayer to you, for the words of it may be too long and hard for you to read yet, though you can say them.

“ Our Father, which art in hea-

ven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, the power, and the glory, For ever and ever. Amen."

Now I will tell you what is meant by these words, that you may know what you pray for.

First, you say, “ Our Father ; ” the word Father is one which brings to your mind thoughts of love and fear ; you love your own father, and fear to do wrong, for you fear to vex him or make him angry with you. Your father, too, loves you, cares for you, thinks of you, feeds and clothes you, and pardons your faults, and tries to make you good. God gives you leave to call him Father, and thus gives you the means to shew your love to him in the use of so dear a

name, and shews his love to you, and his care for you, as a father to his child.

If you have done wrong, and pray to him to forgive you, does he not do so? Does he not bless you with the good things of this life? Does he not save you from the things that may hurt you? Has he not taught you in his holy word, how to do what is right, and has he not in store for you a home of bliss when you die, if your life has been what it ought?

Is he not, then, a father to you ?

When you say, “ Our Father,” bear this in mind, and feel the truth of the words you use.

The next words, “ Which art in heaven,” mean, that he dwells in heaven, in bliss, in glory ; from whence he hears our prayers, sees all that we do, and looks on us as a kind father looks on his children.

“ Hallowed be thy name.” This means, May we think on the name of God with awe, with fear, with

love, and with respect. Take not his name, then, in vain.

“Thy kingdom come.” This means, that when we die God will take us to his kingdom—to that home of bliss he has in store for the good.

“Thy will be done in earth as it is in heaven,” That is to say, May we all do the will of God, may we obey his laws and serve him here on earth as those do who live with him in heaven. To do the will of God, is to walk in his

ways, to obey his laws. By the words, “Thy will be done,” we mean, not that our own will, but his, must be the rule of our lives ; we must give up to him the right to do with us, and by us, what he sees good for us, and we thus declare that we wish to do all that he thinks best and right, though we may not know why. We must, too, wait till it is his will to grant us what we ask for ; if he does not give us all we wish, we must not grieve, but try to feel

that God knows best what is best for us, and say, “His will be done,” with our hearts as well as with our lips.

“Give us this day our daily bread ;” though we use the word bread only, we thus pray for food, clothes, fire, and, in short, all the things which we need to keep us from cold, hunger, thirst, and so on ; and we thus shew, that it is to God we owe the means of life, and that to him we must pray that he will still grant us the good things

we have, and that he will give them to those who need them. By the use of so plain a term as the word bread, we are taught not to ask for, or wish for, more than we want of the things of this world, but to be content with our lot, and not fret or sigh for what we have not.

“And forgive us our trespasses, as we forgive them that trespass against us.” To trespass is to sin, to do wrong; we thus pray to God to forgive us our faults, to

grant us the same pardon for our sins as we grant to those who have done us wrong. If we, then, do not pardon others, God will not pardon us, and it is of no use for us to say such words if we do not in truth, in heart, and in deed, forgive those who have hurt us, or done us wrong.

Christ has said, For if ye forgive men their trespasses, your Father, which is in heaven, will also forgive you. But if ye forgive not men their trespasses, your

Father will not forgive your trespasses.

When you pray, then, let no ill will or unkind thought be in your heart ; for if you have such, God will not hear you, and you will say what is not true.

“ And lead us not into temptation.” I have told you that to tempt, means to try to make a person sin or do wrong. When we say these words, we do not mean to ask God not to tempt us, but to save us from being put in the

way of sin, and to give us strength to fly from it. We are all of us at times tempted to do what we know to be wrong ; if we were not so tempted, we should not receive praise ; if to be good was so easy, we should have no hope of a reward. When you learn a task, if it cost you no pains to do so, I do not praise you ; but if, though you do not like to learn it, and wish to play, you still go on with it, and learn it as fast, and as well as you can, and do not

look at or think of your toys, nor take your eyes off your book till you know and can say your task, then I praise and reward you. So is it with goodness ; if you have a wish to do wrong, and you do not give way to that wish, but keep on in the right path, then you will feel the reward of a glad heart, and may hope that you will have the love of God. Thus, then, you pray to God to give you strength to do what is right, and that you may not give way to temptation.

“ But deliver us from evil.” Evil is sin ; in these words you pray that sin may not tempt you ; and that if by some sad chance you have sinned, you pray to be saved from the evil your sin brings upon you.

“ For thine is the kingdom, the power and the glory, for ever and ever.” By this we mean that the kingdoms of this world belong to God ; and we again speak our hope that we shall so live here that he may take us to his king-

dom in heaven when we die—his kingdom of glory, which shall last for ever, or always, and with it the power that made the world and all that is in it. The power of man is short as his life, but that of God lasts and dies not ; for God was, and is, and will be, for ever and ever.

“ Amen ” means, So be it, let it be as I have said.

LESSON XVII.

WE are led to expect a last day, when the world shall be at an end, and when Christ shall come again. But he will not come again as a poor and humble man ; he will come in his glory as the Son of God, to judge all men, and to reward or punish them as they deserve. But of that day and that hour no man knows. We have

only then to obey thy words of Christ, and watch and pray, for we know not when the time may come. But when it does come, let us not be found amongst those to whom God shall say, Depart from me, ye wicked, I know ye not ; but with those to whom he shall say, Well done, my good and faithful servant, enter ye into the joy of your Lord.

FINIS.

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